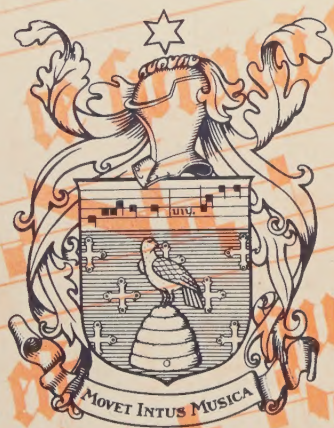




# The GREGORIAN REVIEW



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# The GREGORIAN REVIEW

Studies in Sacred Chant and Liturgy

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English-language edition of the *Revue Gregorienne*

Bulletin of the School of Solesmes

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September 23, 1957

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Earlier this year the French edition of this *Gregorian Review* published an issue devoted for the most part to the work of our Holy Father, Pope Pius XII, in regard to the Liturgy. We have thought that it would be of particular interest to publish excerpts from that issue in the present number, designed as it is for the opening of the school and choir season.



TVS<sup>+</sup>  
ES  
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RS



## BY WAY OF EDITORIAL

In the August, 1957, edition of *Caecilia* we note that a certain amount of space has been allotted to evaluation of writings by us in defense of, and in description of the work, methods and editions of Solesmes.

As previously stated in this position in the March-April issue of this review, we cannot but endorse the principle that anyone be allowed to express his opinion on these matters without restriction; on the other hand, we are inclined to think that this question of tone and *attitude* in the printed discussions of chant editions and methods must be held to a self-critical mirror. If, as implied by the editorial of *Caecilia*, we have offended in what, because of lack of space for further development, may have seemed to be a "grumpy" or "sullen" style, we hasten to offer our apology, not only to those who have taken us to task, but also to our general public. For the sake of scholarship, however, it behooves us all to do our best in maintaining an objective tone on all sides. In this respect we merely ask that *Caecilia* examine the implications of such passing colorations as "probably sincere", "may not be able to say in fairness", "must go into a pout", and many other similar expressions in the current issue and, we should note, the previous two under the new aegis. Sauce for the goose is truly sauce for the gander. We certainly do not question the sincerity of the editorial staff of *Caecilia*; we respect the ability of the musicians and writers of that publication, as we do of any publication with its expressed aims.

It would be most unfortunate to revive the emotional smoke and thunder of the earlier disputes on this subject which did so much to obscure the real issues. Once such heat enters a scholarly discussion, there is not only little chance of keeping issues clear, but it is also very difficult to refrain from heaping on the coal. We are, as human beings, subject

to human failings, including that of smothering logic in a shroud of emotion.

Let us ask, too, that what we say in regard to theory, method or editions be construed as applying to theory, method or editions, respectively. Theory is, of course, more detailed and developed than method, and most major Solesmes texts, such as Dom Mocquereau's *Nombre Musical*, are filled with theoretical proposals and explanations which cannot, for sheer practicality, be transmitted to the average choir-loft methods. The Solesmes *method* reflects the fully-developed aspects of the Solesmes *theory*, if Solesmes can be held as maintaining a single "theory". To go still further, however, we point out that the printed edition contains a proportionately smaller portion of theory (in an implied form) than the professed method, simply because the edition contains only those elements needed for singing. Defense of any of these things: theory, method or editions, will necessarily be based on the principles underlying each.

Since the main concern of the *Gregorian Review* is that the Solesmes *theories* be explained clearly by their opponents, the editorializing of our March-April issue was necessarily brief. We said then, and we continue to maintain, that the basic Solesmes theories and points of view are adequately expressed in existing treatises and articles. We refrain from taking up the issues not because of a fear of being "tainted by bad boys hollering", as the Caecilia idiom puts it, but because, the cost of publication being what it is, we do not see the point of repetition. To be sure, many of the basic Solesmes works were published years ago, and certain details of performance have since changed, as well as certain evaluations of sources and research. These, we admit, are not the whole story. But the other questions, those of the use in our choirlofts of the Solesmes method and the evaluation of the Solesmes editions, we have taken up in the other two writings mentioned by *Caecilia*: our article graciously printed by *Caecilia* itself, and our brief monograph on the Solesmes editions. We thank the editor of *Caecilia* for the kind evaluation of the latter effort.



We also hasten to assure the readers of this review as well as those of the above-mentioned issue of *Caecilia* that we are not less inclined to filial obedience to the mind of the Church in the use of the Vatican edition than the writer of the *Caecilia* editorial. The difficulty is, perhaps, in the kind of non-rapport which unavoidably arises from the non-conversational nature of a printed article. Where, in conversing, one can say: "Well now, perhaps you do not see what I mean; I really meant to say thus and so", the printed article sets forth in somewhat rigid terms, devoid of vocal inflection or the other more direct means of establishing shades of meaning, a flat proposition. When we say that the Vatican edition is musicologically inadequate, we are stating a fact which has nothing to do with the equally true fact that the Vatican edition is the only official one — the only one approved for general use. We grant that the use of the Solesmes signs is a toleration. It is, however, the kind of toleration which, applied in other years to Dom Pothier's early *Liber Gradualis* and similar private editions, led to the editing of the Vatican edition, and in the future will undoubtedly lead to a better Vatican edition. The reader may agree or not with the bulk of the Solesmes theory and methods. He cannot, however, fail to recognize that the manuscripts contain many signs of rhythmic intent which are not found in the Vatican edition. He is also bound to recognize that the Vatican edition is full of melodic errors, due largely to the state of scholarship in early years. We would be interested in knowing whether, in this day and age, anyone can challenge these two statements.

From another tack, we feel compelled to state that the students of the Gregorian Institute of America, within this writer's experience, have never been left in the dark as to the existence of other points of view. Education is not brain-washing. Advanced students can never become competent teachers unless they are fully aware of trends, past and present, throughout their field of endeavor. In our opinion, however, the mere existence of other methods is not proof of their unqualified success. The existence of other editions than those of Solesmes is not proof of any unanimous opposing viewpoint, unless it be merely the negative one by which

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certain musicians, although disagreeing on point after point among themselves, agree only in that they do not follow Solesmes. Let us state the superfluous, then, if we must: of course there are other editions than those prepared by Solesmes! But we maintain that at the present hour there is no edition which can be seriously compared to the Solesmes edition on paleographical and historical grounds.

In conclusion, we are sorry if our choice of words left the impression of "great pretense, the great compassion on the unwashed, the shameful omniscience and pride". It would perhaps have been better to write nothing than to leave such a corrosive residue in the minds of our readers, if that was truly the impression on the general reading public. We are church musicians first . . . or we should be . . . and journalistic swordsmen last. Our first business is that of contributing to the positive side of the ledger, that of aiding in the main task of saving souls. If we cannot make general statements in the course of defending our points of view without having them construed as war-cries, prideful chest-thumping and other divergent intents, it is indeed a sad day.



## ADDRESS GIVEN BY HIS HOLINESS POPE PIUS XII

### AT THE CONCLUSION OF THE ACTIVITIES OF THE FIRST INTERNATIONAL CONGRESS OF PASTORAL LITURGICS, HELD AT ASSISI, SEPTEMBER 22, 1956

You have asked Us to speak to you in closing the International Congress of Pastoral Liturgics which has just been held at Assisi. It is with all our hearts that we reply to your request, and that We wish you welcome.

If we compare the actual situation of the liturgical movement with that which prevailed thirty years ago, we observe that it has achieved an undeniable progress, as much in extension as in profundity. The growth of interest in the liturgy, the practical accomplishments and the active participation of the faithful have advanced to an extent which it would have been difficult to foresee at that time. The principal impulse, as much in doctrinal matter as in the practical applications, came from the Hierarchy, and, in particular, from Our saintly Predecessor Pius X, who, through his *Motu Proprio* “*Abhinc duos annos*” of October 23, 1913 (*Acta Ap. Sedis* a.5, 1913, p. 449-451) gave a decisive elan to the liturgical movement. The faithful received these directives with gratitude and manifested their readiness to fulfil them; the liturgists set themselves to the task with zeal, and soon there sprang forth projects which were both interesting and fruitful, even though sometimes certain deviations called for the correction of ecclesiastical Authority. Among the numerous Documents recently published on this subject, let it suffice that We mention three: the Encyclical *Mediator Dei*, *De sacra liturgia* of November 20, 1947 (*Acta Ap. Sedis*, a.39, 1947, p. 522-595), the new directive of Holy Week, dated November 16, 1955 (*Acta Ap. Sedis*, a.47, 1955, p. 838-847), which has assisted the faithful to a better understanding and

greater participation in the charity, sufferings and glorification of Our Lord, and finally, the Encyclical *De musica sacra* of December 25, 1955 (*Acta Ap. Sedis*, a.48, 1956, p. 5-25). The liturgical movement has appeared, therefore, as a sign of the providential dispositions of God toward our times, as a passage of the Holy Spirit in His Church, to draw men closer to the mysteries of faith and to the endowments of grace, which flow from the active participation of the faithful in the liturgical life.

The Congress which is now coming to a close had precisely as its aim the demonstration of the inestimable value of the liturgy for the sanctification of souls, and thus for the pastoral action of the Church. You have studied this aspect of the liturgy, such as it is manifested in history and as it continues today to manifest itself; you have also examined how it is based on the very nature of things, that is to say, how it follows naturally from the constituent elements of the liturgy. Your Congress included, then, a study of the historical development, of reflections on the present situation and an examination of the objectives to be attained in the future and the proper means of achieving them. After having carefully considered your program of activities, We formulate certain resolutions so that this new tilling of the soil, added to those of the past, may produce rich harvests to the advantage of both individuals and also the Church as a whole.

In this address, instead of presenting you with more detailed norms, on which the Holy See has already expressed itself adequately, We have thought it more useful to touch upon a few important points which are presently under discussion in the domain of liturgic-dogmatics, and which We have most at heart. We shall group these considerations under two headings, which will be simple indications rather than the actual themes of Our exposition: the Liturgy and the Church, and the Liturgy and the Lord.

### I. The Liturgy and the Church

As We have said in the Encyclical *Mediator Dei*, the liturgy constitutes a vital function of the whole Church, and



not merely of one particular group and movement. “*Sacra Liturgia integrum constituit publicum cultum mystici Iesu Christi Corporis, capitis nempe membrorumque eius* (A.A.S., a.39, 1947, p. 528-29(a). The Mystical Body of the Lord lives by the truth of Christ and by the graces which flow through its members, animates them and unites them one to another and to their Head. Such is the idea of St. Paul when he says in his first Epistle to the Corinthians: *Omnia vestra sunt, vos autem Christi, Christus autem Dei* (I Cor. 3, 23) (a). All things are thus drawn toward God, his service and his glory. The Church, filled with the gifts and the life of God, takes up in an inner and spontaneous movement the adoration and praise of the infinite God, and, through the liturgy, renders Him, as a society, the cult which it owes Him.

Each of the members of this unique liturgy, those who are vested with the hierarchal power as well as the general mass of the faithful, brings to it everything he has received from God, all the resources of his spirit, his heart and his works. The Hierarchy stands first, since it conserves the *depositum fidei* and the *depositum gratiae*. From the *depositum fidei*, from the truth of Christ contained in Scripture and Tradition, the Hierarchy draws the great mysteries of faith and conveys them through the liturgy, particularly those of the Trinity, the Incarnation and the Redemption. But it would be difficult to find a truth of Christian faith which is not expressed in some way or other in the liturgy, whether it be a matter of readings from the Old and New Testaments during the Holy Mass and in the Divine Office, or a matter of the treasures which the mind and heart discover in the Psalms. The solemn liturgical ceremonies are, moreover, an action as a profession of faith; they realize the great truths of faith through the inscrutable design of God's generosity and his inexhaustible favors to mankind, through the love and mercy of the Heavenly Father towards the World, for the salvation of which he sent his Son and per-

(a) The Holy Liturgy is the integral cult of the Mystical Body of Jesus Christ, that is, the cult of the Head of its members.

(a) Everything is yours, you are Christ's, Christ is God's.

mitted Him to suffer death. Thus it is that the Church distributes abundantly through the liturgy the treasures of the *depositum fidei*, of the truth of Christ. Also through the liturgy are conveyed those treasures of the *depositum gratiae* which the Lord transmitted to His Apostles: sanctifying grace, the virtues, the gifts, the power to baptize, to confer the Holy Spirit, to remit sins by means of penance, and of consecrating priests. In the very heart of the liturgy the celebration of the Eucharist, sacrifice and feast, takes place; it is in this same liturgy that all the other sacraments are conferred, and in it, too, that, by means of the sacramentals, the Church greatly multiplies the benefits of grace in the most diverse circumstances. The Hierarchy extends, moreover its solicitude to everything which contributes in making the liturgical ceremonies more beautiful and more worthy, whether it be through the environment of the services, the furnishings, the liturgical vestments, sacred music or sacred art.

Whereas the Hierarchy conveys the truth and grace of Christ through the liturgy, the faithful on their part have the task of receiving these and of accepting them with all their hearts, and of shaping them into values for living. Everything which is offered to them, whether it be the graces of the sacrifice of the altar, or of the sacraments, or the sacramentals, they accept, not in a passive fashion, by merely letting them flow over them, as it were, but in the full collaboration of all their intentions and all their powers, and particularly in participating in the liturgical services, or at least in following their course with fervor. They have contributed in a great measure and continue to contribute through a constant effort in the growth of the exterior materials of the cult, in constructing churches and chapels, in decorating them, and in enhancing the beauty of the liturgical ceremonies through all the splendors of sacred art.

The contribution which the Hierarchy and the faithful make to the liturgy are not merely to be added together like two separate quantities, but they represent the collaboration of the members of a single organism which acts as a single living being. The shepherds and the sheep, the teaching



Church and the receptive Church form but a sole and single body of Christ. Moreover, there is no reason for the entertainment of contrariness, or rivalries, or open or latent oppositions, either in thought or in manners of speaking or acting. Between members of the same body there must exist above all a concord, a union, a collaboration. It is in this very unity that the Church prays, offers, is sanctified, and we may thus assert in all truth that the liturgy is the work of the *entire Church*.

But We must add this: that the liturgy is, however, not the *whole Church*; the liturgy does not mark the limit of the Church's activity. In addition to the public worship, that of the community, there is a place for private worship which the individual renders to God in the secrecy of his heart or expresses through exterior acts, and which has as many variations as there are Christians, even though this private worship stems from the same faith and from the same grace of Christ. This form of worship is not merely tolerated by the Church, but it is fully recognized and recommended, without, however, detracting from the primacy of the liturgical form of worship.

But when We say that the liturgy does not exhaust the possible fields of activity of the Church, We are thinking primarily of its tasks of instruction and pastoral concerns, to the *Pascite qui in vobis est gregem Dei* (I Petr. 5, 2) (a). We have recalled the role which the Magistral Depositary of the truth of Christ exercises through the liturgy; the influence of the governmental power over the liturgy is also obvious, since it is the prerogative of the Popes to recognize the rites in force, to introduce changes to them and to regulate the order of the cult; and it is the prerogative of the Bishops to take care that the canonical prescriptions be observed in regard to the divine services (*Acta Ap. Sedis*, a.39, 1947, p. 544). But the functions of teaching and of government extend much further than that. To see how this is so, it will suffice to examine briefly Canon Law and what it

(a) Watch over the flock of God which has been given into your care.

says of the Pope, of the Roman Congregations, the Bishops, Councils, the Magistrate and the ecclesiastical disciplines. We arrive at the same conclusion in observing the life of the Church, and in Our two Addresses of May 31 and November 2, 1954, on the triple function of the Bishop, We have expressly emphasized the extent of his duties, which are not restricted to teaching or government, but include also all the rest of human activity to the degree that religious and moral interests are concerned (*Acta Ap. Sedis*, a.46, 1954, p. 313-317; 666-677).

Since, then, the duties and the interests of the Church are in this sense universal, the priests and the faithful will refrain, in their way of thinking and acting, from falling into a narrowness of viewpoint or lack of understanding. Our Encyclical *Mediator Dei* has already redressed certain erroneous affirmations which tended either to orient religious teaching and pastoral concerns toward an exclusively liturgical sense, or to impose encumbrances on the liturgical movement which were beyond understanding. Indeed, there is absolutely no objective difference between the end sought after by the liturgy and that of the other functions of the Church; as for the diversity of opinions, it is quite real, but nevertheless, it offers no insurmountable obstacles. These considerations will suffice to show, We hope, that the liturgy is the work of all the Church, and that all the faithful, as members of the Mystical Body, should love it, respect it and take part in it, realizing, however, that the duties of the Church extend beyond the scope of the liturgy.

## II. The Liturgy and the Lord

Now We would like to consider in particular the liturgy of the Mass and the Lord, who is both its priest and the oblation. Since some inaccuracies and misunderstandings are evident here and there in regard to certain points, We shall say a word about the *actio Christi*, the *praesentia Christi*, and the *Infinita et divina maiestas Christi*.



I. *Actio Christi*

The liturgy of the Mass has as its purpose to express actively and visibly the greatness of the mystery which is performed, and present-day efforts tend to have the faithful participate in it in as active and intelligent a manner as possible. Although this objective is justified, there is a risk of lowering of the proper respect, if attention is directed away from the principal action, in directing this attention toward the brilliance of the other ceremonies.

What is this main action of the eucharistic sacrifice? We have spoken of it explicitly in the Address of November 2, 1954 (*Acta Ap. Sedis*, a.46, 1954, p. 668-670). At that time We cited first the teaching of the Council of Trent: *In divino hoc sacrificio, quod in Missa peragitur, idem ille Christus continetur et incruente immolatur, qui in ara crucis semel se ipsum cruenta obtulit . . . Una enim eademque est hostia, idem nunc offerens sacerdotum ministerio, qui se ipsum tunc in cruce obtulit, sola offerendi ratione diversa* (*Conc. Trid.*, Sess. XXII, cap.2 (a)). And then we continued in these terms: *Itaque sacerdos celebrans, personam Christi gerens, sacrificat, isque solus, non populus, non clerici, ne sacerdotes quidem, pie religioseque qui sacris operanti inserviunt; quamvis hi omnes in sacrificio activas quasdam partes habere possint et habeant* (*Acta Ap. Sedis*, loc. cit., p. 668) (a). We then pointed out that, from failure to distinguish between the question of participation of the celebrant in the fruits of the sacrifice of the Mass and that of the nature of the action which it raises, the following conclusion had been arrived at: *Idem esse unius Missae celebrationem, cui centum sacerdotes religioso cum obsequio adstant atque centum*

(a) In the divine sacrifice which is performed at Mass is contained and immolated in an unbloody manner the same Christ Who, on the altar of the cross, offered Himself once and for all in a bloody sacrifice . . . This is indeed the single and same host, it is the same Person who is now offered up through the ministry of the priests Who then offered Himself on the cross. Only the manner of the offering is different.

(a) Likewise the celebrating priest, representing Christ, is the one who sacrifices, and he alone; it is not the people, nor the clerics, not even the priests who piously assist the celebrant, even though all these can and should have an active part in the sacrifice.

*Missas a centum sacerdotibus celebratas (b)*. In regard to this affirmation, We said: *Tamquam opinionis error reici debet (c)*. And we added by way of explanation: *Quoad sacrificii Eucharistici oblationem, tot sunt actiones Christi Summi Sacerdotis, quot sunt sacerdotes celebrantes, minime vero quot sunt sacerdotes Missam episcopi aut sacri presbyteri celebrantis pie audientes; hi enim, cum sacro intersunt, nequaquam Christi sacrificantis personam sustinet et agunt, sed comparandi sunt christifidelibus laicis, qui sacrificio adsunt (Act Ap. Sedis, l.c., p. 669) (d)*.

On the subject of liturgical congresses, We stated on the same occasion: *Hi coetus interdum propriam sequuntur regulam, ita scilicet, ut unus tantum sacrum peragat, alii vero (sive omnes sive plurimi) huic uni sacro intersint in eoque sacram synaxim e manu celebrantis sumant. Quod si hoc ex iusta et rationabili causa fiat, . . . obnitendum non est, dummodo huic modo agendi ne subsit error iam supra a Nobis memoratus (e)*; that is to say, the error regarding the equivalence of the celebration of a hundred Masses by a hundred priests and the celebration of one Mass at which a hundred priests are piously present.

According to this, the central element of the eucharistic sacrifice is that by which Christ intervenes as *se ipsum offerens*, to repeat the very terminology of the Council of Trent (Sess. XXII, cap. 2). This takes place at the consecration, where, in the same act of transubstantiation performed by

(b) The celebration of a single mass at which a hundred priests assist religiously is the same as a hundred masses celebrated by a hundred priests.

(c) Such an opinion ought to be rejected as error.

(d) As for the offering of the Eucharistic sacrifice, there are as many actions of Christ the High Priest as there are priests who celebrate, and not who merely listen piously to the mass of the bishop or priest who celebrates; These latter, indeed, when they attend mass, in no way represent Christ in the act of sacrifice, but rather should be compared to the laymen who attend such a mass.

(e) These gatherings sometimes follow a special rule, by which a single priest celebrates the mass and the others (either all, or many) attend this single mass and receive Communion from the hand of the celebrant. If this is done for a just and reasonable cause, . . . there is no basis for objection, provided that the error pointed out above by Us is not the reason for such a procedure.

the Lord (cf. *Conc. Trid. Sessio XIII*, cap. 4 et 3), the celebrating priest is *personam Christi gerens*. Even if the consecration takes place without great ceremony and in a simple fashion, it is the central point of the entire liturgy of the sacrifice, the central point of the *actio Christi cuius personam gerit sacerdos celebrans* (f), or the *sacerdotes concelebrantes*, in the case of true concelebration.

Recent events have given Us the opportunity to clarify certain points in this regard. When the consecration of the bread and wine is performed validly, the entire action of Christ Himself is accomplished. Even if everything which usually follows cannot be performed, nothing essential will be lacking in the offering of the Lord.

When the consecration is completed, the *oblatio hostiae super altare positae* (a) can be made, and is made by the celebrating priest, by the Church, by the other priests and by each of the faithful. But this action is not *actio ipsius Christi per sacerdotem ipsius personam sustinentem et gerentem*. (b). In reality, the action of the consecrating priest is the same as that of Christ, Who acts through His minister. In the case of a concelebration in the true sense of the word, Christ, instead of acting through a single minister, acts through several. On the other hand, in purely ceremonial concelebration, which can also be the role of a layman, there is no simultaneous consecration, and this immediately brings up an important question: "What intention and what exterior action are necessary in order to have true concelebration and simultaneous consecration?"

Let us recall in this regard what We said in Our Apostolic Constitution *Episcopalis Consecrationis* of November 30, 1944 (*Acta Ap. Sedis*, a.37, 1945, p. 131-132). There We determined that in the consecration of a Bishop, the two

(f) The action of Christ, represented by the celebrating priest.

(a) The offering of the victim placed on the altar.

(b) The action of Christ Himself through the ministry of the priest who represents Him.



Bishops who assist the Consecrator must have the intention of consecrating the Bishop-Elect and that they must, therefore, perform the exterior actions and pronounce the words by which the power and grace to be transmitted are signified and transmitted. It is, then, not enough that they be united in intention with the intention of the principal Consecrator and merely subscribe to his words and actions. They themselves must perform these actions and pronounce the essential words.

It is the same in the case of concelebration in the true sense. It is not enough to have and to express the intention of making the words and actions of the celebrant ones own. The concelebrants themselves must say over the bread and wine: "This is my Body", This is my Blood"; if they do not their concelebration is purely ceremonial.

Moreover, it is not permissible to state that "the only decisive point in the final analysis is that of knowing what personal participation taken in the cultural offering, sustained by grace, increases participation in the cross and the grace of Christ, which unites us to Him and to each other". This inaccurate way of posing the problem We have already rejected in our Address of November 2, 1954; but certain theologians are not yet able to accept this. We therefore repeat it: the decisive question (for concelebration as for the Mass of a single priest) is not in knowing what fruits the soul gains, but rather what is the nature of the act which is performed: Does the priest, or does he not perform the *actio Christi se ipsum sacrificantis et offerentis*? (c) In the same way for the sacraments, it is not a question of knowing what fruits are gained through them, but whether the essentials of the sacramental sign (the performance of the sign by the celebrant himself, who accompanies the gestures and speaks the words with the intention *saltem faciendi quod facit Ecclesia* (a) ) have been validly performed. In the same way, in celebration and concelebration, we must see whether, with the necessary interior intention, the celebrant

(c) The action of Christ offering Himself in sacrifice.

(a) . . . at least of doing what the Church does.

performs the exterior action and, in particular says the words, which constitute the *actio Christi se ipsum sacrificantis et offerentis*. This is not fulfilled when the priest does not say the words of the Lord over the bread and wine: "This is my Body", This is my Blood".

## 2. *Praesentia Christi*

Just as the altar and the sacrifice dominate the liturgical service, one must say of the life of Christ that it is completely dominated by the sacrifice of the cross. The words of the Angel to His foster-father: *Salvum faciet populum suum a peccatis eorum* (Matthew, I, 21), those of John the Baptist: *Ecce Agnue Dei, ecce qui tollit peccatum mundi* (John, I, 29), those of Christ Himself to Nicodemus: *Exaltari oportet Filium hominis, ut omnis qui credit in ipsum, . . . habeat vitam aeternam* (John, III, 14-15), and to His disciples: *Baptismo . . . habeo baptizari, et quomodo coarctor usquedum perficiatur?* (Luke, XII, 50) (b), and those, in particular, of the Last Supper and of Calvary, all indicate that the center of the thought and the life of the Lord was the cross and the offering of Himself to the Father to reconcile men with God and to save mankind.

But is not He Who offers the sacrifice in a certain sense greater than the sacrifice itself? Then, We would like to discuss for you now the Lord Himself, and first, draw your attention to the fact that in the Eucharist the Church possesses the Lord with His Flesh and Blood, Body and Soul, and His Divinity. The Council of Trent has defined this solemnity in its Thirteenth Session, Canon I; it suffices, moreover, to take in their literal meaning, clear and unequivocal, the words spoken by Jesus, in order for us to arrive

(b) He shall save His people from their sins.

Behold the Lamb of God, behold Him Who taketh away the sin of the world.

The Son of man must be lifted up, so that all who believe in Him . . . may have eternal life.

I have been baptized, and how I have suffered until I have received it!

at the same conclusion: "Take ye and eat! This is my Body, which shall be given for you! Take ye and drink, for this is my Blood, which shall be shed for you." And St. Paul in his first letter to the Corinthians (I Cor., II, 23-25) repeats the same simple and clear terms.

Among Catholics there is not, in this regard, any doubt or diversity of opinion. But, since theological speculation has undertaken to discuss the way in which Christ is present in the Eucharist, some serious divergencies of viewpoint have appeared on a number of points. We do not wish to enter into these speculative controversies; yet We would like to indicate certain limits and insist on a fundamental principle of interpretation, the forgetting of which causes Us some concern.

Speculation must take as a rule that the literal meaning of the texts of Scripture, the faith and the teaching of the Church have the advantage over the scientific method and theoretical considerations; science must conform to revelation, and not the opposite. When a philosophical concept deforms the natural meaning of a revealed truth, either it is not accurate, or it is not correctly applied. This principle finds application in the doctrine of the real presence.

Certain theologians, while accepting the doctrine of the Council on the real presence and the transubstantiation, interpret the words of Christ and those of the Council in such a way that nothing remains of the presence of Christ but a sort of shell, emptied of its natural contents. In their opinion, the essential contents of the species of bread and wine is "the Lord in heaven", with which the species have a supposed real and essential relationship of inclusion and presence. This speculative interpretation raises serious objections when it is presented as fully sufficient, for the Christian meaning of the faithful, the constant catechetical teaching of the Church, the terminology of the Council, particularly the words of the Lord demand that the Eucharist contain the Lord Himself. The sacramental species are not the Lord, even though they have a supposed essential relationship of inclusion and presence with the substance of Christ in heaven.



The Lord said: "This is my Body! This is my Blood! He did not say: "This is a tangible manifestation which signifies the presence of my Body and my Blood". No doubt He could have provided that the visible signs of a real relationship of presence should be the visible and effective signs of sacramental grace; but we are concerned here with the essential contents of the *species eucharisticae*, not with their sacramental effectiveness. We cannot, then, admit that the theory of which we have just spoken does justice to the words of Christ, that the presence of Christ in the Eucharist signifies nothing more, and that this suffices to be able to say in all truth of the Eucharist that "Dominus est" (John, XXI, 7).

Undoubtedly the general mass of the faithful are in no position to understand the difficult speculative problems and the attempts at explanation concerning the nature of the presence of Christ. The Roman Catechism, moreover, states that these questions should not be discussed before them (Cf. *Catech. Rom.*, pars II, cap. IV, n. 43 sq.), but it neither mentions nor proposes the theory mentioned above; much less would it affirm that it fully conveys the words of Christ and explains them fully. One may continue to seek scientific explanations and interpretations, but they should not take Christ, so to speak, from the Eucharist and propose to leave in the tabernacle only the eucharistic species, maintaining a supposed real and essential relationship with the true Lord, Who is in heaven.

It is astonishing that those who are not content with the theory set forth above should rank themselves among the adversaries of the group of non-scientific "physicists", and that it is declared that in regard to this supposedly scientific concept of the presence of Christ: "This truth is not for the masses".

To these considerations We must add a few remarks in regard to the tabernacle. In the same way that we were just saying that the Lord is in a certain sense greater than the altar and the sacrifice, could we then say: "The tabernacle, where the descended Lord dwells among His people, is superior to the altar and to the sacrifice"? No, the altar is

more important than the tabernacle, because on it is offered the sacrifice of the Lord. The tabernacle does possess, of course, the *Sacramentum permanens*, but it is not an *altare permanens*, because the Lord only offers Himself in sacrifice on the altar during the celebration of the Holy Mass, but not after or outside the Mass. In the tabernacle, on the other hand, He is present as long as the consecrated species last, without, however, offering Himself in permanence. We have every right to distinguish between the offering of the sacrifice of the Mass and the *cultus latreuticus* offered to the Man-God hidden in the Eucharist. A decision of the Sacred Congregation of Rites dated July 27, 1927, limits to the minimum the exposition of the Blessed Sacrament during the Mass (*Acts Ap. Sedis*, a 19, 1917, p. 289); but this is easily explained in the concern for maintaining habitually separated the act of sacrifice and the cult of simple adoration, in order that the faithful may understand clearly their proper characteristics.

Nevertheless, more important than the understanding of this distinction is that of unity: this is one and the same Lord Who is immolated on the altar and honored in the tabernacle, and Who gives forth His benedictions from it. If one is wholly convinced of this, many difficulties will be avoided, and one will refrain from exaggerating the meaning of one aspect to the detriment of the other and from thus opposing the decisions of the Holy See.

The Council of Trent explained what dispositions of the soul one should have regarding the Blessed Sacrament: *Si quis dixerit, in sancto Eucharistiae sacramento Christum unigenitum Dei Filium non esse cultu latreutico, etiam externo, adorandum, atque ideo nec festiva peculiari celebritate rererandum, neque in processionibus, secundum laudabilem et universalem Ecclesiae sanctae ritum et consuetudinem, sollemniter circumgestandum, vel non publice, ut adoretur, populo proponendum, et eius adoratores esse idolatras: anathema sit* (*Conc. Trid.*, Sessio XIII, can. 6). *Si quis dixerit, non licere sacram Eucharistiam in sacrario reservari, set statum post consecrationem adstantibus necessario dis-*

*tribuendam; aut non licere, ut illa ad infirmos honorifice deferatur: anathema sit (Con. Trid., i.e., can. 7) (a).*

Whoever adheres sincerely to this doctrine will not think of formulating objections against the presence of the tabernacle on the altar. In the Instruction of the Sacred Office *De arte sacra* of June 30, 1952 (*Acta Ap. Sedis*, a. 44, 1952, p. 542-546), the Holy See insists, among others, on this point: *Districte mandat haec Suprema S. Congregatio ut sancte serventur praescripta canonum 1268, #2 et 1269, # 1: "SSma Eucharistia custodiatur in praecelestissimo ac nobilissimo ecclesiae loco ac proinde regulariter in altari maiore, nisi aliud venerationi et cultui tanti sacramenti commodius et decen- tius videatur . . . SSma Eucharistia servari debet in tabernaculo inamovibili in media parte altaris positio"* (*Acta Ap. Sedis*, i.e., 6 544) (a).

It is not so much a question of the material presence of the tabernacle on the altar, as a tendency to which We would like to draw your attention, that of a lessened esteem for the presence and action of Christ in the tabernacle. There is a satisfaction with the sacrifice of the altar, and a lowered importance of Him Who performs it. Now the person of the Lord should occupy the central position of the service, for it is this person Who unifies the relationships of the altar and tabernacle and gives them their meaning.

(a) If someone should say that Christ, the onlybegotten Son of God, should not be adored in the Blessed Sacrament of the Eucharist in a latreutic cult, even exterior, and that thus it should not be honored by a special feast, or carried solemnly in procession, according to the rite and the praiseworthy and universal custom of the Holy Church, or proposed publicly to the people to be adored, and that its adorers are idolators, let him be anathema.

If someone should say that it is not licit to reserve the Holy Eucharist, but that it must necessarily be distributed to those present immediately after the consecration; or that it is not permissible to reserve it in order to carry it with honor to the sick, let him be anathema.

(a) This Supreme Sacred Congregation ordains with all force that the prescriptions of canons 1268, No. 2 and 1269, No. 1 be religiously observed: "The Holy Eucharist will be reserved in the most honorable and most noble place in the church, regularly the high altar, unless another seem to be more convenient and more proper to the veneration and the worship of such a great sacrament . . . The Holy Eucharist should be reserved in a permanent tabernacle placed in the middle of the altar."



It is primarily through the sacrifice of the altar that the Lord makes Himself present in the Eucharist, and He is in the tabernacle only as *memoria sacrificii et passionis suae* (b) To separate the tabernacle from the altar would be to separate two things which should remain united by their origin and their nature. The manner in which the tabernacle can be placed on the altar without interfering with celebration facing the people can have diverse solutions, about which specialists can give their opinions. The essential factor is that it be understood that it is the same Lord Who is present on the altar and in the tabernacle.

We might also underscore the attitude of the Church in regard to certain pious customs: visits to the Blessed Sacrament, which it recommends strongly, the prayer of Forty Hours, or the "perpetual adoration", the holy hour, the solemn carrying of communion to the sick, and processions of the Blessed Sacrament. The most enthusiastic and most devoted liturgist must be able to understand and sense what the Lord in the tabernacle represents for the profoundly pious faithful, whether these be simple or educated people. He is their counsellor, their consoler, their strength, their recourse, their hope in life as in death. Not content to merely let the faithful come to the Lord in the tabernacle, the liturgical movement will seek then to bring them ever closer.

### 3. *Infinita et divina maiestas Christi*

The third and final point which we wish to treat is that of the *infinita et divina Maiestas* of Christ, which is expressed in the words: *Christus Deus*. Certainly the Incarnate Word is the Lord and Saviour of men; but He is and remains the Word, the infinite God. In the Symbole of St. Anthanasius we say: *Dominus noster Jesus Christus Dei Filius, Deus et homo est* (a). The humanity of Christ has also a right in the laetent cult because of its hypostatic union with the Word, but His divinity is the reason and the

(b) Memorial of His Sacrifice and of His Passion.

(a) Our Lord, Jesus Christ, Son of God, is God and man.

source of that cult. Moreover, the divinity of Christ cannot remain somewhat on the periphery of the liturgical concept. It is normal that one go *ad Patrem per Christum*, since Christ is the Mediator between God and man. But He is not merely Mediator; He is also, in the Trinity, equal to the Father and the Holy Spirit. We need only recall the grandiose prologue of the Gospel of St. John: "The Word was God . . . All things were made by him. And nothing that was made was except by Him" (John I, 1-3). Christ is the First and the Last, the Alpha and Omega. At the end of the world, when all enemies shall have been vanquished, and death lastly, Christ, that is, the Word subsisting in human nature, shall restore the Kingdom to God His Father, and the Son Himself will submit to Him Who subjected all things to the Son, in order that "God may be all in all" (I Cor., 15, 28). Meditation of the *infinita summa, divina Maiestas* of Christ can certainly contribute to the deepening of the liturgical sense, and this is why We have wished to call it to your attention.

In closing We would like to add two remarks on the "liturgy and the past" and "the liturgy and the present day".

### *The liturgy and the past*

In the subject of the liturgy, as in many other fields, we must avoid two extreme attitudes in regard to the past: a blind attachment and a total non-rapport. We find in the liturgy certain immutable elements, a sacred content which transcends time, but we also have variable elements, transitory and even defective ones. The present attitude of liturgical circles regarding the past seems to Us to be quite accurate: we seek, we study seriously and we give attention to whatever really merits it, without, moreover, falling into excesses. Here and there, however, appear certain aberrating ideas and tendencies, certain resistance, enthusiasm or condemnations the concrete forms of which are well known to you and of which We have said a word earlier.

*The liturgy and the present day*

The liturgy confers a characteristic stamp on the life of the Church, and even on all religious attitudes of the day. We often note in particular an active and understanding participation of the faithful in the liturgical activities. On the part of the Church, the present liturgy exhibits a concern for progress, but also one of conservation and defense. It returns to the past without copying it in a servile fashion, and it creates new elements in the ceremonies themselves, in the use of the vernacular, in popular hymnody and in the construction of churches. It would nevertheless be superfluous to recall once more that the Church has serious reasons for maintaining firmly in the Latin rite the unconditional obligation for the celebrating priest to use the Latin language, and likewise, when Gregorian chant accompanies the Holy Sacrifice, that this be done in the language of the Church. The faithful for their part endeavor to fulfill the measures set forth by the Church, but they adopt in this, profoundly differing attitudes: certain show promptness, enthusiasm and even an excessive drive which motivates the intervention of authority; others show indifference and even opposition. Thus is manifested the diversity of temperaments, as well as of preference, in individual piety as well as in the community worship.

The present liturgy is concerned, too, with a number of special problems, regarding, for example: the relationship of the liturgy with the religious ideas of the present world, contemporary culture, social questions, and psychology of profound scope.

This mere mention will suffice to show you that the diverse aspects of the liturgy of today not only arouse Our interest, but that they call for Our constant vigilance. We sincerely desire that the liturgical movement advance, and We wish to help it; but it is Our prerogative to warn against anything that might be a source of errors and dangers. It is for Us both a consolation and a joy to know that We can, in this, count on your aid and your understanding.



May these considerations, with the work which has occupied you these preceding days, bear abundant fruit and contribute to the surer attainment of the goal toward which the sacred liturgy tends. As pledge of divine blessings, which We beg for you and for the souls confided to you, We grant to you with all Our heart, Our Apostolic Benediction.

## PASTORAL CONCERNS AND THE LITURGY

by His Excellency, Carlo Rossi,  
Bishop of Biella

Love of truth might make it desirable that we clarify the meaning of the expression "pastoral liturgy".

I would like merely to set down a few ideas, only too happy to have others broaden and complete later the themes which I touch upon.

Beyond doubt, the thing which most strongly characterizes the contemporary liturgical movement is the *pastoral aspect* of the liturgy, an aspect which presents itself as the consequence of other aspects which have predominated in the past, namely:

*the historical aspect* (research on primitive forms and expressions, the study of their vicissitudes, their evolution and of the reforms which were accomplished in the course of centuries);

*the dogmatic aspect* (research on the deep study of the theological content of the liturgy);

*the juridical and ceremonial aspect* (study of the liturgy as a rite and of the laws which govern its expression);

*the ascetic aspect* (research and meditation upon the moral and sanctifying values of the liturgy).

Pastoral liturgy partakes somewhat of all these aspects and of all the values of the liturgy to win souls and lead them to God.

But in this domain I have the impression that some persons view pastoral liturgy as an incomplete and unilateral

idea, having in view only a continuous effort, an ever-unsatisfied research toward adaptation of the liturgical forms to the mentality and to the way of life of the people, in order that the people may feel that these forms are really theirs and that they may carry them over easily to the ordinary routines of life. This is certainly a praiseworthy intention, but it is one which, if it is left to itself, seems to me to be unilateral and possibly dangerous, for through the effort to lower the liturgy, as certain reform movements wish, to the ordinary level of life, it would be hard to determine where we would eventually stop. Certainly we would expose the liturgy to the risk of losing too much of that dignity which characterizes it, as well as its universality, and its traditional power of elevation. It seems to me that such a movement, which reflects a noble and serious pastoral concern, ought to be accompanied—I daresay preceded—by another concern, that of raising the Christian people to an understanding of the liturgy, through an enlightened religious instruction, a progressive sharpening of the spiritual sense, a more complete contact between souls and the Christian mysteries. I mean, then, that we need not only to try to make the liturgy more understandable and assimilable in its expression, but that we must also make the people more capable of understanding and assimilating it, as was the case in other years.

Certainly there are fine points and hidden meanings in the liturgy which a Christian ignorant of the things of faith, or too distracted by his busy life, does not succeed in perceiving, but which a child who knows his catechism and who lives in a Christian atmosphere perceives easily.

Fortunately the Hierarchy watches attentively, and supreme Authority, uniquely competent in such a delicate matter, can achieve, with the proper scope, the necessary adaptations and reforms, while keeping in mind the values to be safeguarded.

This affirmed, beginning with the generic concept of *pastoral liturgy*, that is, the liturgy considered in its rela-



tionships with pastoral activity, it seems simple to determine and specify these relationships according to various aspects which are mutually linked and complementary:

(a) The liturgy is an inspiration of pastoral activity; every priest who celebrates the liturgy, not as an automatic act or as a simple performance, but with the inner comprehension of what he says and does, finds daily in the mass, in the breviary, in the feasts, and in the administration of the sacraments, a powerful stimulant for his pastoral activity;

(b) The liturgy is a guide and a method for pastoral work: it suffices merely to think of the pedagogical wisdom and the didactic facility which the Church has always been able to condense in its liturgical expressions and in its rites;

(c) The liturgy constitutes the milieu in which pastoral activity is exercised to a great extent and from which it must draw a vital influence; for the liturgy is the essential part of the life of the Church, and therefore of the life of every Christian.

(d) The liturgy is an effective means of sanctifying souls, particularly as regards the very fruitful sanctifying values which stem from the objects, ceremonies, prayers, feasts, liturgical seasons, and, notably, the sacramental rites of the liturgy;

(e) The liturgy is the end toward which pastoral activity tends, since this very pastoral liturgy seeks to create a living *liturgical community*, considered to be the true and complete realization of the Christian life.

All these aspects, nuances or extents of a comprehensive concept form, in their ensemble, the principal tendency on the practical plane of our contemporary liturgical movement, although there is no relinquishing or minimizing of the other aspects mentioned above which belongs more to the doctrinal domain.

## PASTORAL CONCERNS

I believe that, schematically, the essential objective toward which the pastoral liturgy is oriented today, according to the directives given by the pontifical teachings, and in particular by the Encyclical *Mediator Dei*, can be summarized in these three points:

1. To give the Christian faithful an adequate knowledge of the liturgy so that they may know and appreciate its vital values and be aware of the role which they must take in it;

2. To create or emphasize the special conditions of structure or movement which, insofar as possible, aid the faithful in approaching the liturgy, in penetrating its depths and in becoming familiar with its cultural expressions;

3. To lead the faithful effectively to an active participation, so that they may fulfil, in complete understanding and in full measure, their religious duties, not only as individuals, but as members of the Christian Community, and so that they may attain efficaciously through the liturgy the divine treasures which will accomplish their salvation.

## THE KYRIES OF MASS XVII

by Hubert Geoffroy

### The First Melody (First Mode)

Of the two *Kyries* given in the Vatican edition under the mass number XVII, intended for singing on the Sundays of Advent and Lent, the first is a late version (XV-XVII centuries) of a melody which is found among the "*ad libitum*" chants as *Kyrie XI*. This latter, known under the title *Kyrie Salve* (these are the first words of the trope composed on its melody, which we have given in entirety below) can be anterior to the eleventh century. In any case, it is found in several neumatic manuscripts of that time: in a copy of a *Graduale* which comes, no doubt, from St. Waast d'Arras (Cambrai 75, fo. 17), and in two other *Graduales*, one whose origin was Worcester (Bodleian 775, fo. 63), and the other from St. Denys (Paris, Bibliotheque Nat. 9436, fo. 1). According to the generally accepted principle, the ancient prototype (*Kyrie XI ad libitum*) is simpler than the later copies (first *Kyrie XVII*), just as in the case of *Kyrie X* as compared with *Kyrie IX*, *Kyrie X ad libitum* as compared with *Kyrie XI*, *Asperges I ad libitum* as compared with the first *Asperges*, etc. It is unfortunate that the Vatican edition has — as a general principle, it would seem — given the position of honor to the more ornate chants, relegating the more ancient versions to the section of *ad libitum*. It seems difficult, however, in our day, and even dangerous, to break with the established custom; the ornate version has become better known, almost popular. Moreover, we do not advise that one try to substitute the ancient melody for the current one; this would be the introduction of a factor of hesitation, confusion and disorder which it would be better to avoid. We shall, then, study the *ad libitum* chant in this article only to the extent that it can clarify the composition of the first *Kyrie* of *Mass XVII*.



L

K

Y-RI- E \* e- lé- i-son. *ij.* Chri- ste e- lé-

i-son. *ij.* Ký-ri- e e- lé- i-son. *ij.* Ký-ri- e \*

\*\* e- lé- i-son.

This piece, in a clearly ascending general line, travels through, one after the other, the different parts of the modal octave of *re*, which it ornaments with the lower *do*. A brief analysis will serve to show this progression.

The opening *Kyries* move in the lower registers, pivoting on the sub-tonic, which appears as many as three times. We should note that this character of quasi-immobility in this melody, which stems in part from the small ambitus within which it moves and the relative meagreness of the intervals it uses, is very evident. The question of the intervals, moreover, applies to the whole of the piece, which does not use large intervals. It stays within thirds alternating with intervals of a second (except for the phrase-shift of a fifth between the *Christes* and the last *Kyries*). It is, as we say, a quasi-immobility, but it is not monotony, and it is far from lacking in movement. There is, indeed, a certain elan in this both flexible and moving line, which although continuous, is nonetheless marked.

We can find in this *Kyrie* melody four elements, four little melodic “words” or sub-incises, all of similar context,

but of unequal development. They balance each other, articulate neatly and blend together like so many little melodic waves, linked together and intertwined in the over-all phraseology.



The group of *Christes* takes this melodico-rhythmic design and transpose it, first, a degree higher. We should note the grace of the links; in particular the feminine quality of the long clivis which ends the word *Christe* is much less pronounced in the second element than in the first, since it does not have a syllabic articulation, and since the ictus marked by the episema is merely a matter of subdivision. This feminine character disappears completely in the third element, since the verbal form of *eleison* imposes its own rhythm.



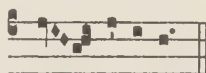
For this invocation of *Christe*, the Vatican edition of the *ad libitum* melody indicates an initial interval of a fifth, *re-la*. In fact, the manuscript sources are undecided about the use of *re-la* or *fa-la*, a classical hesitation, actually, which is found in many other cases similar to this one (for example, the melodies of the two *Dicit Dominus* pieces: the Introit for the feast of St. Clement, November 23, and the Communion

of the Second Sunday after Epiphany). This large interval *re-la* has the advantage of better indicating the progression which is about to carry us up beyond the dominant, and of giving a certain strength and lightness to the attack.

With these final invocations, the melody rises. This time it is based on the dominant, which it ornaments with the notes below it, and also on the upper third, which it surpasses in height. It then repeats the second part of the *eleison* motive, which it transposes to the fifth above.



(e)- lé-ison.



e- lé-ison.

In the final *Kyrie*, we should note the ability of the composer to conceal what could have been the dead repetition of a motive which has already been stretched to the limit. Before each of the asterisks, the melody-type is, so to speak, summarized and suggested; it thus maintains its character of very tentative repose, before the return to the modal tonic for the last cadence.

Whereas, up to this point, all the long notes, whether expressive or conclusive, were on *la*, it is not the same in the final *eleison*. After a beginning which is materially identical to the usual *la-sol-la*, the melody drops, after having merely ornamented the *la* with a *ti* which the Vatican edition marks with a flat, because of its relationship with the fifth *re-la*. Then it quickly leaves the area of the dominant and drops first to *sol*, and then to the well-known ending of the previous invocations, by means of the *pes subbipunctis mi-fa-mi-re*, which seems to be an echo of the preceding *la-ti flat-la-sol*. We could also study similar points in these last *Kyries* with those in the melodies of *Kyrie VI* and *Kyrie VII ad libitum*, but this would be entering into a general study of the esthetics of the *Kyrie*, a subject which deserves to be treated at length some day.



The brief analysis which we have just sketched out should now be our guide in determining the interpretation which this chant should have. All the nuances of supplication, of humility and also of confidence seem to us to be expressed in this melody. The general line clearly marks a passing of contrite prayer to a prayer full of hope, sure in advance of its being heard. We must take care not to cover over this crescendo, this melodic and intensive rise, this pathetic appeal of the Christian soul to its God; and for this, we must keep a subdued tone for the first invocations. There must be movement, and some dynamism, to be sure, but the whole thing must be reserved, without brilliance, as is indicated, moreover, by the low range of the melody. A transposition to one tone above marks the maximum of what is possible, because of what follows, for most choirs. In the *Christe*, it is fitting to let the voice come out a little more, as the melody suggests. But we should wait for the *Kyries* at the end to let the appeal to divine mercy ring out, with a more marked legato and phrasing, which will focus on the accent of the high *eleisons*. As for the final invocation, it would seem that the repetition of the motive at the asterisk indicates an increase of emphasis in the prayer, and that, consequently, there should be an accompanying increase of intensity and power in the rhythmic factor. After this, the two choirs will unite to sing together the fine return to the tonic, so serene and peaceful, with a slight pause on the intermediary long *sol*. There is a last articulation of the concluding theme, very flexible in the conveying of the two beautiful neume groups which flow into each other before the final accent of *eleison*, taken with a tiny crescendo.

### The Second Melody (Sixth Mode)

The melody which follows that which we have just discussed is preceded by the rubric: *vel, ubi moris est*. This gives us to understand that this is actually a lesser known chant, the use of which is limited to certain areas. In fact, this is a late composition which appears primarily in manuscripts of Italian origin, and which does not go back to much before the fourteenth century. This is in spite of the title which the *Kyriale* of Monza from northern Italy gives the

*Vel, ubi moris est:*

vi.  
K

Y-RI- E \* e- lé- i-son. *ij.* Chri-ste e- lé-  
i-son. *ij.* Ký-ri- e e- lé- i-son. *ij.* Ký-ri- e \*  
e- lé- i-son.

piece: *Incipit Kyrie Regis Roberti*: "Here begins the Kyrie of King Robert the Pious" (996-1031), to whom are attributed, with still less likelihood, the famous Responsories of the Blessed Virgin: *Solem justitiae, Ad nutum Domini* and *Stirps Jesse*!

We must realize, however, that this melody of later origin, although it does not have the qualities of depth and emotional power which mark the first *Kyrie XVII*, is nevertheless of a straightforward structure and a clarity of expression to an unexpected degree, considering the disappointing nature of most late compositions in Tritus.

Instead of the modal octave, only the fifth is exploited here, with the usual ornamentations of the tonic at the bottom and the dominant at the top. The reader can also see that the word *eleison* is repeated identically in all nine invocations, which are thus divided each into two parts, only the first of which varies with the *Kyries* and *Christes*, a thematic division to which the protasis-apodosis division corresponds in the rhythmic order, the words *Kyrie* and *Christe* being taken in *arsis*, according to the relationship of the *eleison* which follows.

Although it is less pronounced than in the first chant for the *Kyrie* of Mass XVII, the melodic progression is perceptible, if we consider the variable parts of each of the groups of invocations: *fa-sol-la* for the first *Kyries*, *do-la-ti flat-do* for the *Christes* and a blend of these two themes *fa-la-do* with an expansion of the culminating *do* in the last *Kyries*. The emphasis of the last *Kyrie*, in our opinion, should be taken in a *rinforzando*.

In the beautiful formula of *eleison*, we have the strengthening element of the whole piece; it is essential, in fact, that these descents be calm, regular and performed from one end to the other with mastery and grace, and in particular that the modal coloration of *mi* which distinguishes the Tritus group remain "in movement" toward the following cadence formula. We call attention to the characteristically Gregorian procedure of relating the *B flat* and the *mi*, a procedure which we find in Tetrardus in the case of the yet more frequent relationships between the *fa* and the *ti natural*.

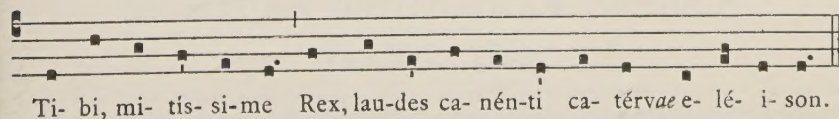
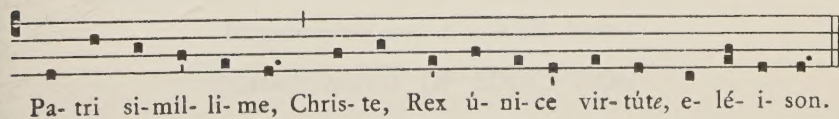
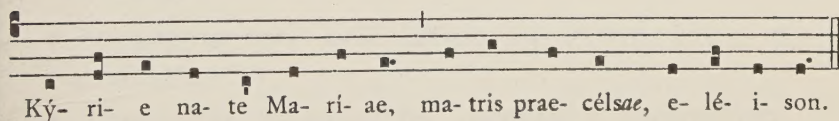
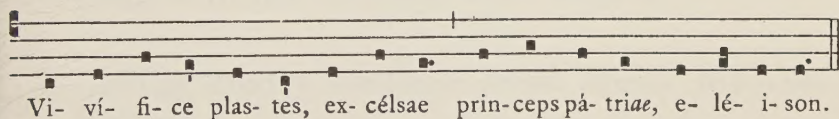
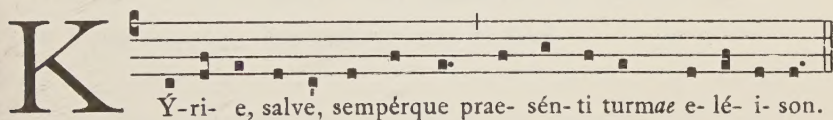
It remains for us to note a last point which will also be of great value in the perfection of the whole. Great care must be taken in the *Christe* not to separate the dotted virga from the group which follows it (first syllable). In other words, do not make the ictic *la* (third note of the invocation) a forceful beginning, but instead, keep it dependent dynamically on the dotted *do*, to which the second dotted *do* will then seem to form an echo, as it were. In the same way, or at least in the same spirit, in the concluding *Kyries* the ornamental *porrectuses* will gain by being treated as ornaments, that is, by not being given ictic intensity (the *do* is the important note, about which the others move), although each note must be given its full rhythmic value.

This regularity of movement does not exclude the various shadings which, subject to a generally bright tempo, are called for by the melodic line. Also the cadence of each *eleison* should be slightly broadened, whereas each of the intonations should be sung with briskness and flexibility. A good performance of the non-ictic accents which are found



in this piece will help to a great degree in guaranteeing these latter characteristics.

If we were obliged, in concluding this study of the two Kyrie melodies which the Vatican edition offers us for the Sundays of Advent and Lent, to make a comparison between them, we would say that the first is truly penitential, without, however, being sad, whereas the second (the sixth mode piece) reflects an undeniable spiritual joy, which is far from being incompatible with Christian penitence. Moreover, it is not surprising that, faced with a perfect freedom of choice between them, some have thought it fitting to reserve the first for the austerity of Lent and the second for the masses of the Sundays of Advent which also use *Alleluias*. At Solesmes the present use is a little different from this, however. The sixth mode melody is reserved for the "Sundays in rose", *Gaudete* and *Laetare*, and also, at the beginning of the solemn mass of Palm Sunday, it lends a sort of last reflection of the joyful acclamations of the procession. These *Kyries* have been recorded by the Solesmes choir.



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